

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD"

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"Subsidiary Currency on page 2 of this issue was written by J. A. Hackett.

Rev. M. G. Turner of Ellisville was an acceptable caller at the office of THE BAPTIST a few days ago.

A fortnight ago Mrs. William E. Gladstone departed this life. The old landmarks are rapidly passing away.

"In His Steps" is a new prohibition paper, published at Montgomery, Ala. It seems to throw itself squarely against all immoralities.

Rev. J. R. Nutt, a student of Mississippi College, has been called, and has accepted the care of the Flora church.

Bro. L. A. Duncan of Meridian while in the city attending the State Sunday-School Convention brightened our office with his genial presence and hopefulness.

The Becquerel Rays system gives promise of taking stand side by side with the X Rays. Becquerel Rays are emitted by uranium and its salts.

Bro. R. J. Shuford of Batesville while in attendance upon the Inter-denominational Sunday School Convention cheered us with his genial presence. He reports young Bishop A. A. Lomax hard at work and hopeful.

On May 24th, Pope Leo XIII in the presence of twenty-five thousand pilgrims in the basilica of St. Peter's at Rome, canonized two new saints, one a Frenchman, Jean Baptiste de La Salle and the other an Italian, Rita of Cascia, the former a gentleman, the latter a lady.

Pastor J. E. Phillips writes these encouraging words: "The Lord has an organized body at Harrison. We organized yesterday the 24th, all in great heart for the work. The Lord will have a very good strong people there. We are having good interest in our meeting here, Bro. Butler preaching. Continue your prayers for us.

Bro. B. L. Mitchell, Moss Point, writes: We have a royal people on the coast. Notwithstanding the suspension of work among the mills caused by the strike more than a month ago, and still on, we are still missionaries. I asked Moss Point for \$50 for foreign missions and they responded with \$50.25 and Scranton \$23 and Pascagoula \$11, making \$84 this month for missions. Health is good and we are happy.

Modern Holiness Examined Under the Light of Scripture, is a sixteen page tract written by Rev. John P. Hemby. It is well prepared, and turns the light of Revelation on the holiness craze with undimmed refulgence.

A short while ago Dr. J. T. Christian of East Church, Louisville Ky., was called to serve the La Salle Avenue Church, Chicago, Ill. He has now decided to accept the call. We regret to lose him from the South.

The following words are from our Bro. Cohron, general missionary in the delta: I am just in from a trip on the field where I have arranged for Brother Don Allen to take hold. I go Saturday to place him with our Little Sunflower church, which, if I succeed in doing, will give him half time in the Delta. So far as I can see and hear our work in the Delta is moving well all along the lines.

Only one more Sunday remains to us before the Convention meets. If the some two hundred churches which have not contributed to State missions would each help just a little, we could go to the Convention with a balance in the treasury for State missions. Bro. Pastor, wherever you may be Sunday give your congregation an opportunity to help in our State mission work, unless they have already given. Some will respond.

An address delivered by Prof. Galusha Anderson, at Rochester on May 8, 1900, on The Supreme End of Theological Schools, has been put into tract form, and a copy has reached us. Stated in a nut-shell, the chief end of theological schools is soul-saving, and the qualifications for entering these theological schools is a divine call to preach the gospel. Dr. Anderson's ideas are evidently in accord with the principle upon which the S. B. Theo. Sem. is founded.

Rev. A. Miller has resigned the care of the Yazoo City church to accept a call from the Columbus church. He has been missionary pastor at Yazoo City for several years, and has won the hearts of all.

Commenting on the situation, the Yazoo Sentinel has this to say:

"When he came to Yazoo City a few years ago to take charge of the Baptist church here he found a small congregation, which, under his zealous administration, has grown to twice its former size. A new church building was much needed, and with characteristic energy, he has gone to work to raise the amount necessary to build it, and now has about \$5 000 pledged for the fund.

"Dr. Miller is popular with all classes of our citizens, without regard to denominational lines, and the heartiest of wishes will go with him and his estimable wife wherever they may go."

This is the season for college and high school catalogues. Among these which have just reached our book table are Mississippi College, Hillman College, Blue Mountain, Harmony Baptist Institute, Birmingham Business College. Also the Chautauqua Summer Schools Announcements for July and August, 1900, filling a pamphlet of 20 pages are before us.

Through the courtesy of Geo. A. B. Hays, M. D., Superintendent, we have received a copy of the Biennial Report of the Insane Asylum for Louisiana. The report emphasizes the fact that the Institution greatly needs more room.

We reprint the following article because of the uncommon amount of good sense it contains. It is not only applicable to girls, but to boys, gentlemen and ladies as well. If every one who attends the Convention would regard these suggestions, it would amount to much:

The Girl Away From Home. entertained by strangers who open their doors to the delegates sent from her church or Christian Endeavor society as its representative, should not forget that the kindness shown her demands acknowledgment and a courteous return. Her first obligation in the matter is to cause the least possible derangement of the household machinery, and to consult, as far as she can, the convenience of her hostess. Each separate home has ways of its own. It is to the last degree rude and thoughtless to impose our ways on the home of another. If at home my dear girl permits herself to keep her own room in disorder, flinging her boots into a corner, her hat on to a chair, and her petticoats and gowns on the floor, while her dressing-table presents a study in confusion, she will do well to reflect that there are tidy people in the world, whose ideas of refinement are outraged by such behavior. Let her chain her cyclone habits, and for a season hang her dresses and wraps in the closet, and leave her room in the immaculate condition in which she finds it on her arrival.

If Two Girls Room Together their duty is doubled and trebled so far as consideration for their hostess is concerned. A visiting young lady always should take pains to be aware of the fixed hours for meals, the time for prayers and the general routine of the family, and her efforts should be to conform to these regulations so promptly that no delay shall be caused by her lack of punctuality. She should make her own bed and relieve her hostess from that bit of work, provided there is no second maid in the house. If her hostess does her own work the young girl who is thoughtful may properly give a helping hand in washing the dishes, or dusting the parlor, but this help must be tactfully offered and not intrusively urged: some women are averse to assistance from their guests.

Subsidiary Currency.

It is rather a sign for good to see how lustily *The Christian Advocate* of Nashville and other *Pedo-Baptist* papers strive to re-inforce our "Uncle Billy" in his bumptious attacks upon his own people. Their only hope to save themselves from ignominious defeat and utter confusion is to promote division amongst the Baptist. But, alas, for them, Uncle Billy is now a dead duck so far as an authority is concerned, and henceforth will pose only as a story writer. HOW ARE THE MIGHTY FALLING?

It now is evident that avast, impassable abyss yawns between the Catholic dogma and science.

Was the heretical utterance for which Prof. St. George Miran was ex-communicated from the Roman Catholic church. The poor man died before his work was fully done. Could he have lived until he had seen and said: "It now is evident that a vast impassable abyss yawns between the Catholic dogma and the Bible" the equation of truth would have been squared and the professor's work unimpeachably "winded up."

The Catholic church being minus of both science and religion can pose legitimately only as a political superstition whose end is to be that of the RAY, WOOD, and STUBBLE."

The best way to accomplish any good thing is to keep always at it, even if it be rowing a boat or sawing wood. A man who was a millionaire laid the foundation of his great fortune ferrying people across a river in a common skiff. He afterwards owned and operated great lines of steamships and pondrous systems of railways. Another one of no less success in life but in the line of mills and timber earned his first ten dollars while yet a boy on the back premises of his father's neighbors with a bucksaw. There are pointers here for more than fortune makers, even God's ministers, and in fact, for all Christians. "Let us not be weary in well-doing; for in due season we shall REAP IF WE FAINT NOT."

We never are saying or doing a foolish thing, it is only after the saying and doing that the folly appears. The best remedy for such an unfortunate proneness is a little careful PREVIOUS THINKING.

The Presbyterian creed-inclosure must be a sort of barbed wire, concern judging from the way those who have been breaking out have mutilated themselves.

Drs. Briggs, Smith, Hillis and the Little Rock pastor and even Dr. Parkhurst all make ugly and vicious passes at the old Westminster fence but all seem to come off considerably scratched. But whoever measures lances with the sovereignty of God is likely to show up with a TATTERED CUTICLE.

Dr. Whitsitts influence to prevent the calling of Dr. J. J. Taylor to the pastorate of the First Baptist church of Westville seems to have been more than gratuitous. It was based upon the hypothesis that Dr. Taylor was seeking the place which turned out to be a flagrant assumption, when it does not appear that his advice had even been sought, which makes it a more flagrant presumption. But he is not the only one of assumed leadership who has sought to hinder the progress

of his brethren by such unchristian, not to say unmanly methods, men who can only rise by defaming their brethren, are only climbing to their own fall FOR FALL THEY MUST.

The Christian Advocate reports a Baptist preacher who joined the Presbyterians because the Baptists "could not furnish him a pastorate." Perhaps they would not, which is most likely. We knew such a case. For the want of a place he went to the Congregationalists and soon after for the want of a place he went to the Presbyterians and soon after for the want of a place he offered to go to the Episcopalians, but—well, so far as we know he is still hunting a place. Yes, it does sometime happen that even the Baptists can not (?) furnish a place for a preacher—without a humiliating misfit, *selah*.

It is good form, even good religion, no doubt, that we have a wide, even world wide, sympathy for the *religionless* of mankind for so the Master advises. But that our charity of recognition and fellowship should envelope all of the *religionists* of the world is not on the inspired schedule. Yes, climb to the top of the highest mountain if you will and see all the people of the earth in sin and ruin, and then get you down into the deepest well of divine truth and learn your duty to them. By all means seek to save the unrighteous, but do not by any means help to DAMN THE SELF-RIGHTEOUS.

It begins to appear that some, if not all, of the Baptist ministers of the Permanent Council of New York are in tender sympathy with Prof. McGiffert, the late Presbyterian pervert to liberalism.

It used to be that Baptists loved the truth more than they did the man who proposed it, but now it seems that the man is all. To "contend for the faith once delivered to the saints," with them, is least in evidence. The martyr spirit may not be needed in these days of religious freedom, but unquestionably a little more CHRISTIAN MANHOOD IS.

It is the privilege of all of God's saints to serve him joyfully, but whether they do or not, it is nevertheless their duty to serve HIM FAITHFULLY.

Formerly the Elders were the foundation of the Christian profession and the younger people its superstructure and capstone, but the whirligig of time and latter day "progress" seem about to turn the pyramid on its apex. What then? Yes, what shall the harvest be?

If the Roman centurion "built a synagogue" for the Jews; himself being no Jew, and the Master approved of it as he evidently seemed to do, why may not the church receive contributions from others not members thereof, if they be prompted by good will for truth and righteousness? Is it not always in good form and taste to offer those who are not members an opportunity to "give as their hearts make them willing?"

The reckless "handling of God's word" is no doubt hurtful, but the *deceitful* or even ignorant hurdling of it is probably worse. But where a real Christian scholar, who is acquainted with manuscripts, lexicons, languages and authorities points out the inaccuracies, interpolations and human additions in that word he is doing neither of those things. What we want for our own and the world's

salvation, is not "our mother's Bible," but our Father's, even our "heavenly Father's" Bible, in all of its matchless purity. "Truth, grace," that came by Jesus Christ, are to save men and not superstition and sentiment.

Apostasy—Subjectively Considered.

Apostasy, according to the rules of logical division, is either possible or impossible. If it be possible then it must be incorporated in the creed of the Christian church, for only the impossible can be absolutely denied. Now if apostasy be possible it must be so through some failure either in God, or in the plan of salvation, or in the individual. There can be no failure in God, or in the plan of salvation, therefore if apostasy be possible, it must be so "subjectively considered."

Let us consider what this doctrine really is.

What are we to understand by the phrase "subjectively considered?" It seems to me that those who use the phrase intend to mean by it the liabilities of the Christian when he is considered as human and fallible. By it they differentiate the individual from the work of grace done in the heart by the Holy Spirit. By it they divorce the Christian from God so that he becomes liable to something not possible in the divine side of the economy of grace.

This being the meaning of the phrase, it seems to me that, "apostasy subjectively considered," is pure Arminianism. If we differentiate the individual from the work of grace done in the heart by the Holy Spirit and consider him apart from the divine side of the economy of grace, then we throw him on his own powers and resources for his perseverance; we make the work of Christ efficient only in that it brings man into a salvable state. This is pure Arminianism. They have never claimed that it was possible for the Christian to fall away when viewed on the divine side of the economy of grace. They do not believe that God casts off the believer, nor do they believe that the ground of apostasy is in the plan of salvation but they believe that it is in the individual. "I believe," says Wesley, "that a saint may fall away; that one who is holy or righteous in the judgment of God himself may nevertheless so fall from God as to perish everlastingly." He has said no more than this, "Apostasy is possible subjectively considered."

But wherein is the fallacy of this doctrine? It seems to me that the fallacy lies in the discrimination made in the use of the phrase "subjectively considered." Can a Christian be so set off in the economy of grace as to become liable to something not possible when viewed from a divine standpoint? That is the question to be settled before our hybrid theologians can force upon us a cult containing an "apostasy subjectively considered." It has been assumed that the Christian can be divided into two parts, one part representing the divine side and the other part the human side, in the economy of grace. If this be not the assumption, then there is no sense in the phrase "subjectively considered." It seems to me that a division is unscriptural and consequently productive of error. The

divine and the human sides in the economy of grace meet in the Christian and form a new creation. There it is that the two sides meet and amalgamate, forming a divine system to meet the needs and conditions of the new born soul. This is evident if we bear in mind the nature of regeneration.

Regeneration is not simply a divine influence external to the self which constrains us to do right and from which it can be separated at will, it is more than that, it is the lifting up of the self to a higher universe of existence accompanied with the conviction that that universe is the one in which we ought to habitually live. The self is affected. The new creature is not a part of our being, it is our being—it is the self. The in-born spirit so affects the self, that view it from any side we may, it looks the same, and, when considered with respect to conduct, there is no divine or human side.

Such being the nature of regeneration the will itself, which is the mainspring of all voluntary action is regenerated. It is dependent upon the self for its motives, so when the self is lifted into a new sphere of existence the ethical point of view is changed and the will, in having entirely a new set of designs to determine between, may be said to be regenerated. This is the only ground upon which the human will can become obedient to the will of God, for human will cannot be bent, it cannot be determined by any thing external to the self, not even by omnipotence itself. So God works in us, not the changing of our wills, but the changing of the self upon which the nature of the will is dependent. We must be born again. Now it as naturally follows as night follows day, that, if the will be affected by regeneration, then there is a oneness between the will of man and the will of God. God worketh in us both to will and to do. If this be true you cannot consider man as an individual divorced from the will of God. "Subjectively considered" is an impossibility.

It also follows from the nature of regeneration that there is an abiding oneness between Christ and his people. By regeneration we are lifted into the kingdom of Christ and become, by adoption, a member of the family of God and a joint heir with Jesus to all the riches of heaven. This is all brought about through Christ who stands pledged for the faithful fulfillment of the whole plan. Now in order that no apostasies may occur "subjectively considered" Christ Jesus becomes the federal head of the redeemed family imparting, through regeneration, his nature and linking himself on to the destinies of the redeemed. I believe in an indwelling Christ. I believe that he is our surety.

Thus the phrase "subjectively considered" lifts the Christian out of his setting and puts him in an impossible sphere, where, apart from his life, his nature, his kingdom, almost any thing may be possible. This is unfair. Deal with him in his true sphere. Take him as he is; in his union to Christ; in his proper setting, the work of the Holy Spirit; and apostasy is impossible. Unless you deal with him in his true sphere you have not dealt with the Christian, but with a being of your own make. When taken as he is apos-

tasy is impossible and "subjectively considered" a phantasm.

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to its foes;
That soul, though all hell should endeavor to shake,
I'll never, no, never, no, never, forsake!"

J. BENJAMIN LAWRENCE.
Smithdale, Miss.

To the Baptist Young People of Mississippi.

Dear Friends—If you are thinking of attending the Convention of the Baptist Young People of America, to be held in Cincinnati July 12th-15th, I would be delighted to have you join our band of Young People.

We want to know you and know of no way that would be more pleasant than a day's ride with you to the Convention City. I have chosen as the official route the Alabama Great Southern and the Southern Railways, which seem to me the most direct.

Mr. R. M. Ellis, Traveling Passenger Agent for the Alabama Great Southern Railroad has assured me that no pains will be spared that will in any way add to the comfort of the Young people.

The official train for Alabama will leave Meridian at 1:30 on the morning of July 11th and arrives at Cincinnati at 7:30 p. m. same day.

Trusting that it will be my pleasure to meet you in person, on your journey to the Convention City, I am,

Yours for the Convention,
HARRY N. EDDINS,
Transportation Leader for Alabama.
Tuscaloosa, Ala., June 19, 1900.

A Most Successful Session at Howard College, East Lake, Ala.

Wednesday, June 6, marked the close of one of the most successful years in the history of Howard College. The whole week, from the first of the exercises to the close, Commencement Day, was a week of continuous triumphs.

The declamation and oratorical contests by the Franklin and Philomathic Literary Societies, and by representations from the Sophomore and Junior classes, were of a high order, evincing much talent and labor on the part of the speakers, and excellent training by the College faculty. The field sports by the Athletic Club Monday afternoon, and batallion and prize drill by the cadet corps Tuesday, were interesting, and attracted large crowds. The Commencement Sermon, "Christ the Key to the Mysteries of Revelation," preached by Dr. W. W. Landrum, of Atlanta, Ga., was a spiritual and intellectual feast such as it has rarely been our privilege to enjoy. Highly entertaining and instructive were the addresses delivered by Drs. Curry and Patrick, and Col. Caffey. Dr. A. B. Curry of Birmingham, addressing the literary societies on "The Bible as a Necessary Means to Culture," Col. Francis G. Caffey, of Montgomery speaking before the Alumni Association on the question of "Negro Suffrage," and President Patrick, of the Judson Institute, in the Baccalaureate Address, Commencement Day, on the subject of "True Manhood." President's Roof's short address

to the graduates was direct, manly and impressive.

Dr. B. D. Gray, president of the Board of Trustees, made the announcements for the coming year. There was but one thing to mar the pleasure of these announcements: Dr. Thos. J. Dill, having informed the trustees a year ago that he would only serve them one more session, tendered his resignation, which was regretfully accepted. Handsome testimonials were presented Dr. Gill in the shape of a silver tea service, by the Howard Alumni, and a gold-headed cane, by the students. References were made to the distinguished services of this scholarly man extending over a period of thirty-one years in Howard College, and to the fact that he had long been recognized by Dr. Basil Gildersleeve and other authorities as an author and scholar of exceptional merit.

The College faculty was announced for the coming session; and, as is customary here in the summer, several of the professors were granted leaves of absence for summer work at the University of Chicago. Dr. Gray spoke enthusiastically of the excellent record of the College during the past scholastic year, of the sacrifices of the denomination in freeing the school of a heavy debt, of the strong organization for effective work by the Howard Alumni, and of the spirit existing among the alumni, trustees, and student body—a spirit of good fellowship, progressiveness, and hope. A brief prayer after these announcements brought to a close a year, that in many respects, has been the most successful in the history of the school. The prospective number of students from Alabama and other states next year is encouraging, endowment is proposed, and the sky is bright with the promise of a glorious future.

F. M. ROOF,
Pres. Howard College.

Rates to the Convention.

The delay in publishing rates to the Convention has been due to the fact that some of the railway lines have been slow in communicating with me. All lines as far as heard from, authorize the following rates, which everyone should carefully observe:

A rate of one and one-third fare for the round trip, full fare to be paid to Jackson and the return trip for one third fare, on the certificate plan. Buy a full first-class ticket to Jackson and request your selling agent to give you a certificate to that effect. At coupon office you can buy a through ticket to Jackson over several lines and take the agent's certificate that you have done so. At non-coupon offices buy separate tickets over each line, requesting certificate with each ticket. Certificates must be signed in Jackson by myself before buying return trip ticket. Certificates will not be honored later than three days after the adjournment of the Convention.

These rates are authorized by the Southern, Illinois Central and Yazoo and Mississippi Valley and branches, M. and O. and branches A. and V., New Orleans and Northeastern and V. S. and P. and L. and N. I have not heard definitely from the K. C. M. and B. except that the General Agent says he will concur in the same rate authorized by the Illinois Central, which practically places that line in with the same rate.

LATER—The K. C. & M. B. railway authorizes the same rate offered above by the other lines in the State.

L. S. FOSTER.

Not Ashamed of the Gospel.

"For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."

Paul was not ashamed of the gospel of Christ, "because it is the power of God unto salvation to every one that believeth. The Jews were ashamed of it, for it was to them a stumbling block, and the Greeks, because it was to them 'foolishness.' (1 Cor. 1:23), but Paul, upon the other hand, gloried in it, because it is 'to them that believe, the wisdom of God, and the power of God,' that is, the gospel sets forth a way of salvation in which the wisdom and power of God, His mercy and goodness is wonderfully displayed not only to Jews but to Gentiles also. To the world the gospel is foolishness, folly and weakness. So in the opinion of the world, Paul ought to have been ashamed of it, especially at Rome that great center of influence and learning; but he was not ashamed of it, knowing that 'it is the power of God unto salvation to every one that believeth.'"

It should be remembered that the word power in the text should not be considered apart from salvation. The gospel is the power of God unto salvation, and this power is manifested in or upon every one that believeth, hence the gospel manifests no power where it is not believed.

In order to understand better, and be better understood, I will ask Bro. W. S. Culpeper, "What effect has the gospel upon those who do not believe it? And what effect has it upon those who do believe it?"

And, does the effect follow the belief of it? or does it precede it?

I think we should be careful not to confound the power of God in the matter of salvation with the power of God in regeneration. You know the strokes of the hammer will not weld "two pieces of iron until they have been previously heated." A man will never be happy and rejoice in the hope of the glory of God set forth in the gospel, until he believes the gospel, for the gospel has no power over a dead sinner; and that is what our Lord meant, I think, when he said to Nicodemus, "Ye must be born again, or ye cannot see the kingdom of God."

I do not remember to have discussed, at any time, in a previous article, the reason why Paul was not ashamed of the gospel. But I feel fully prepared to affirm that the gospel is dependent (for effectiveness) on man's acceptance. The effect of the gospel, when Christ is revealed in it, by the power of the Holy Spirit, is to make a man rejoice in his salvation. And this effect can never be experienced until the gospel is accepted or, which is the same thing, believed.

I am not prepared to say that God "depends" on man's willingness to accept salvation, but I am prepared to say that no unwilling mind will accept salvation, and in the language of the illustrious Spurgeon, will add that "God makes the sinner willing against his will." As I understand it, it is the office work of the Holy Spirit to bring the dead sinner to life and then to reveal Christ to him as set forth in the gospel, which he the regenerated sinner, must believe in order to be

saved. It is a part of the plan of redemption that the gospel should be preached. It is man's business—as called of God to preach it. It is the office work of the Holy Spirit to apply it. If the gospel is not preached then the Holy Spirit has nothing to apply to make man happy, and enable him to rejoice in that salvation.

It is true that believing the gospel does not add power to the gospel. It is also true that the gospel has no power where it is not believed. Taking quinine does not give the quinine power to keep off a chill, yet quinine has no power to keep off a chill where it is not taken.

I cannot agree with Bro. C— exactly in the statement that "Christ is the gospel and the gospel is Christ." I understand the gospel to be the glorious news of what Christ has done to save sinners. The gospel tells us all about Christ, and by the study of the gospel we learn not only of Him, but we learn Him. The gospel was given to reveal Him who existed before it was written.

As evidence of the fact that there is no power in the gospel to save where it is not believed, we have only to note the fact that no one has ever been saved by the gospel where it was not believed.

I think it well to note figurative language as we go along and be careful that we do not drift into something akin to transubstantiation. There is really no inherent power in the gospel, and it is not really the belief of the gospel that saves, but the belief on him that is set forth in the gospel. Man may understand the plan of salvation, believe the story of the Cross, but to have salvation he must believe on the Lord Jesus Christ.

Yours Truly

J. R. SAMPLE.

Rev. Dr. Wm. Ashmore—A Glorious Lesson.

TO THE BAPTIST:

I am delighted to see the following just tribute of praise given to my beloved school-mate, and for fifty years a successful missionary to China, by the distinguished editor of the *Southern Presbyterian*, of Clinton, S. C.

And as our noble brother Dossey A. Outlaw, near Starkville, Miss. forms a glorious factor in the success of Dr. Ashmore, I wish to publish an account of it in THE BAPTIST, that it may be an inspiration to thousands of dear brethren in the dear old state where I was ordained fifty-five years ago.

The distinguished Presbyterian in giving a glorious account of the Ecumenical Conference of Foreign Missions of the world, says:

"Rev. Dr. Wm. Ashmore of China, has a face that would attract attention in any assembly. His address on the future of China, shows that he is a far seeing statesman as well as a successful missionary. He repudiated the idea of the dismemberment of China, and said she was to become one of the mighty factors of the world's political and industrial future. We like this as we have never seen it put this way, and have rather thought the same our self."

Dr. Rankin of the *Monthly Missionary* gives a photograph of Dr. Ashmore and additional evidence of his high appreciation. All

this shows the good taste and judgment of our Presbyterian brethren.

Dr. Ashmore and I were classmates and devoted friends in the great but ill fated Western Baptist Theological Seminary, Covington, Ky., in 1846-47, and I can joyfully testify the truth of all these, distinguished Presbyterians say of him: I never knew a brighter intellect and a purer, nobler heart. I give the incident for the admonition and inspiration of all money holders.

Dr. Ashmore was of a noble family, but had been greatly reduced by misfortune and he was sorely straightened financially and compelled to board himself and live on bread and molasses for the closing months of the session. Finally his last cent was exhausted and he was unable even to buy bread and molasses, and he modestly asked a wealthy Baptist deacon in Cincinnati to loan him \$5.00. But the rich deacon curtly said, "I will not loan you a cent, there are too many of you young preachers trying to live without work. You had better go home and go to work." This pierced the sensitive heart of our noble brother. He felt it was a rebuke from God for his presuming to enter the high and holy work of preaching the gospel. He went back to the College Hall in Covington and spent the night in tears and prayers, and concluded to go home and give up all hopes of becoming a preacher and missionary.

Next morning he came with a friend to the college boarding hall for breakfast, his countenance usually so bright was the picture of despair. I feared he was sick and asked his room-mate what was the matter. He told me his sad condition, and his mournful purpose. I immediately went to his room and approached him tenderly, when with flowing tears he related his sorrow and bitter disappointment. I took him tenderly by the hand and said, "My dear brother, God is only trying your patience and faith as he did Abraham's. God has enabled me to remedy your troubles. I have a noble brother, Dossey A. Outlaw, near Starkville, Miss., worth over \$100,000, and he told me when I left for this Seminary if I met any worthy young preacher in your condition to let him know and he would send him money at once. And I advance you \$10.00 and he will remit immediately a bank check for \$35.00."

With unutterable joy he said, "Oh, why did I doubt the goodness of God?" Bro. Outlaw immediately sent the \$35.00, which defrayed all his expenses till he collected some money due him, and thus the noble young brother was enabled to complete his course in the Theological Seminary as he had in the Literary College of Ohio.

Six weeks before graduating we spent a week of special prayer, and a day of prayer and fasting for divine aid in selecting our future field of labor. He resolved to consecrate his life to the Chinese Empire and I resolved to consecrate my life to the Empire State of Texas.

Bro. Ashmore and I both realized the glorious truth that "a good wife is of the Lord." And the Lord gave him a noble wife of wealthy parents, and before leaving America, she said, "My father has given me five times more money than I need and I want you to

pay every cent you owe before you leave America." And he immediately sent me a check on New York for \$35.00 to Houston, Texas. I wrote immediately to Bro. Outlaw that Bro. Ashmore had sent me \$35.00 he advanced. He replied immediately "it is the Lord's money; use it as you think best."

Just at that time Bro. D. B. Morrill, a noble young preacher whom I met at Galveston in 1848, and induced to enter Baylor University, came to Houston where I was pastor and said, "I am strapped, my money is all gone and I will have to leave Baylor University." I told him the Lord had, through a noble Baptist deacon, Dossey A. Outlaw, put \$35.00 in my hands to use for his cause, and that I had used \$10.00 to finish paying a pressing debt for the Baptist church bell in Houston, but I would gladly turn over to him the remaining \$25.00. With praises to God he accepted it, finished his education and became one of the most useful preachers and missionaries in Texas. In his burning zeal he preached the gospel from the Sabine to the Rio Grande river and from Red river to the Gulf of Mexico. He literally "preached himself to death." But he left a noble wife and son, Rev. D. B. Morrill, Jr., and seven other noble sons and daughters.

Now what a glorious lesson from the life of Dr. Wm. Ashmore and D. B. Morrill. We see the priceless value of \$35.00 in the grand work of spreading the gospel. One in the Chinese Empire and the other in Empire State of Texas for fifty years. Oh, what will be the reward of our blessed Savior to our Bro. Outlaw for enabling two such young men to prepare for the glorious work of preaching the gospel, when he rewards "even a cup of cold water given in the name of a disciple."

While attending recently the dedication of the Baptist church of Starkville, Miss., I met Mrs. Spencer, one of Bro. Outlaw's daughters, and oh, how earnestly my prayers ascended to heaven for God's richest blessings on her and all the sons and daughters of Bro. Outlaw. Bro. Outlaw's whole life abounded in noble deeds of charity. Oh, what must be the thrilling joy of his heart as standing with his angel wife on the Jasper Walls of the eternal city, he beholds the glorious fruit of that \$35.00 in spreading the gospel over the empire of China, and the Empire State of Texas.

I earnestly pray that every Christian in Mississippi and Texas and the world will follow the example of Bro. D. A. Outlaw, and seize every opportunity to do good, and to hasten the glorious era when millennial light shall banish sin and darkness from this earth and girdle it with light and glory.

RUFUS C. BURLESON.

BIRMINGHAM BUSINESS COLLEGE.

Twelfth Annual Catalogue Issued—A Handsome and Complete Volume.

We are in receipt of a copy of the twelfth annual catalogue of the Birmingham Business College, of Birmingham, Ala. The catalogue consists of 120 pages, printed on super-calendered paper, and is one of the handomest and most complete catalogues ever issued by any College.

It is truly representative of the College, which is generally recognized as one of the leading and representative Business Colleges of the South. Its patronage last year extended over ten states. It numbers its former students and graduates by the thousands, among whom are successful lawyers, bankers, railroad men, insurance men, and in fact, business and professional men in all lines of trade and commerce.

Birmingham to day is the industrial center of the South, and business is probably better in the Birmingham district than at any other point in the United States. The demand upon the College for their graduates is greatly in excess of the supply. The president of the College, Prof. Willard J. Wheeler, is well and favorably known as an educator of long experience and ability, and gives his entire time to the College.

All young men and ladies who wish to secure a practical business education, thus fitting them for responsible and well paying positions, should take a course this College. The president will be pleased to send catalogue free of charge to all who are interested.

For the World-Wide Diffusion of Sunshine.

Mrs. Cynthia Westover Alden is the latest addition to the editorial staff of the *Ladies' Home Journal*. She will apply her energies to a department that will be called "Sunshine," which is to be published in the interest of an organization already having a membership of eleven thousand. "The International Sunshine Society," as it is called, aims to put sunshine and good cheer into the lives of all. It has neither creed nor rules; its membership fee is a single act of kindness, and dues are paid in the same currency. Mrs. Alden is founder and President General of the society, and it is her purpose to extend its well-doing to every section of our country—in fact throughout the whole world, for its vast field is international.

A Girl's College Education.

A graduate of Cornell University will tell in a carefully detailed article in the August *Ladies' Home Journal*, "How a Girl Can Work Her Way Through College." There are almost innumerable methods by which a girl can pay for her education while she is studying. Colleges and Universities make most generous provisions for young women and young men who are without money, but who have brains and energy. So no apt worthy girl need be without a college education if she wants one and is determined to have it. This article will tell how it is to be obtained through personal effort.

She Objected.

The bride objected to the use of the word "obey." She was a bold, vigorous, red-faced, masculine-looking woman, while the bridegroom was a rather timid, sallow, little man. She said she was twenty-two and he was twenty-one. It was summer and as they stood under the hanging lamp the perspiration poured off the brides face in streams. When we came to that part of the service in which the woman promises to obey her husband to

be there was a pause. The big bride looked down on the little bridegroom and evidently felt the incongruity of the situation. Can you let that pass, Parson? she whispered pleadingly. I was inexorable, however, so she finally complied with the requirements, but with an exceedingly bad grace, and we finished the service.

I think the company were all surprised that I did not kiss the bride, but I remembered a story told me by another missionary to the effect that on a similar occasion he did kiss the bride, whereupon the husband became abusive and threatened him, at which the lady promptly interferred. Laying aside her bridal veil and catching her husband by the shoulder she shook him vigorously, remarking at the same time, "that she didn't allow no man to interfere with her religious privileges, even if he was married to her!"

Occasionally I attended other weddings. The first time I did so, I happened to sit by a very bright woman, who said to me when I remarked that this was the first wedding I had ever seen outside of an Episcopal church: "Oh, you Episcopalians never see anything outside of your own church, anyway." She was the mother of a little tot, who concluded her baby prayers in this original way: "And please, God, take care of everybody, and oh, God, take care of Yourself, for You know You are the boss of us all!"

F. O. B. Kosciusko, Miss.

A box of old Sunday school literature, papers, quarterlies and teacher's publications of the American Baptist Publication Society to any one that can use them.

J. P. BROWN.

The Baptist State Convention.

The committee on the entertainment of this body request that those who are coming to the Convention will send on their names to the Secretary. After this, if you find that you cannot attend, please notify the Secretary at once.

Cards of assignment will not be sent out earlier than June 25th. The Committee will omit nothing within their power that would contribute to the profit, comfort and pleasure of the attendants on the Convention.

All delegates will be furnished homes free; and the committee is doing its best to provide homes for visitors also. Cards of assignment will be sent out this week. All visitors who do not receive such cards will understand that homes cannot be furnished free. We hope that all will be provided for.

No cards will be sent out after July 2nd, and those who do not send cards before that time, will have to take their chances for entertainment.

Fraternally,

J. T. BUCK, Chm.,
T. J. BAILEY, Sec.

Shakespeare wrote of his sweetheart:
"She hath a way to charm despair,
To heal all grief and cure all care,
Turn foulest night to fairest day;
Thou know'st, fond heart, she hath a way—
Ann Hathaway."

How to Reach the Non-Contributing Churches.

BY W. L. A. STRANBURG.

Our Boards report ten thousand non-contributing churches in the bounds of the Southern Baptist Convention. How to reach and develop these churches is a problem yet to be solved. For reaching them our facilities are greater than ever before. Conventions small and great we have had not a few. Plans discussed, measures adopted. Boards have been organized, secretaries employed, tracts distributed, letters by thousands have been written, machinery multiplied until much oil is required in running with which to grease the same. And yet after all our labored efforts, our secretaries report ten thousand non-contributing churches that are yet untouched by the influence of our fast multiplying agencies and machinery. I for one rejoice in the great and blessed work accomplished through the agencies employed. But Brethren, the agencies employed or the machinery used does not seem to meet the condition. We are confronted with a condition, and, as I see it, our greatest need is not an experiment to be tried one year, but a remedy that will go right down to the root of the trouble and effectually heal the same.

Much of the modern-built machinery employed by the Baptists of to-day is on wheels, the trucks of which run by railroad towns and cities, only touching mainly the highest points. Now without criticism of our boards or secretaries, for we know them to be men of brains and men of God, yet to Baptists not a few, it does seem to be a waste of time and effort for them to spend their time and efforts in visiting town and city churches, which are, as a rule, supplied with pastors who have their work well in hand. Pastors are divine gifts to churches, and all those who are pastors in deed and in truth need not the help of any secretary or board in order to develop their churches. I for one believe that a scriptural church of Jesus Christ, with a scriptural pastor, working under the guidance of the Holy Spirit is the highest thing this side of heaven. I am heartily in favor of our Boards, State, Home and Foreign, also missionaries and secretaries.

But brethren, we may appoint new committees, new boards, we may elect secretaries, we may continue as we are doing to multiply machinery, but not until the agencies employed get out and spend their time and efforts in our undeveloped churches, will the problem ever be solved. As I understand it we employ agencies to help the weak and not the strong.

I am very well aware of the fact that our agents employed visit many of our associations and conventions, but accepting their own reports, and judging the future by the past, this plan will not solve the problem. Brethren, in order to reach successfully our undeveloped churches, some man whose heart is in the great work of missions must stand before those churches in person and deliver to them a message from God. The Lord said thou shalt speak, (not write) my word unto them. As a rule letters, tracts and circulars are cold things, but when you stand face to face with God's children and deliver to them a message from their Father, they are more

than likely to be moved to action, yea they will be. Would to God that our own State Board could employ not less than four secretaries or missionaries, and thus see to it that they spend their time and efforts not only in touching high points on the railroads, visiting and preaching for well developed churches, associations and conventions, but let them beat their way back through the hills and valleys, until every non-contributing church shall have been brought into closer fellowship with Christ in redeeming a lost world. To appoint and locate committees to write letters and send out tracts to our already overworked pastors will not solve the problem. My idea is, that if we employ agencies, let it be not to write letters and tell pastors what to do, but let it be for actual service.

My heart rejoices in the fact that through the agencies employed much good has been accomplished and many lost souls have been brought to Christ. But brethren, it does seem to me that we have all the missionaries that we need, unless the agencies employed will get out and do actual service.

These things are written not by way of complaint or criticism, but merely suggestive. May the God of all grace teach us how to teach and develop in these ten thousand non-contributing churches the largest measure of usefulness.

Coffeeville, Miss., June 16, 1900.

Reading the Scriptures.

The tendency to neglect reading the Scriptures is apparent with all classes. The world is being flooded with fictitious literature suited to the worldly-minded. Books, journals and papers of religious turn, or containing some moral are supplying the reading demand of thousands that profess to be Christians, and the pure word of God is read by the few. In these few lines I desire to call attention to but one class who seem to be neglecting the Scriptures, at least in their public services. The class I wish to refer to is composed of preachers. I believe every preacher has his ideal and is trying to emulate the virtues of our ideal, we also absorb their vices and are unconsciously affected by them.

The preacher should have an ideal and that should be none other than Christ—and we should strive to emulate him in private and public. The preacher of all classes should heed that gracious admonition: "Follow me."

Referring to the fourth chapter of St. Luke's gospel we find it was the Christ's custom to enter the synagogue on the Sabbath and read the Scriptures. On one occasion the book was given to him and he stood up to read and then sat down to teach the people more perfectly of the truths he had read to them. From this we learn that Christ considered the reading of the Scriptures important, for he made it the first part of his services. Thus we see the teacher of teachers, the greatest of all preachers, yea the Lord and Master gave prominence to the scriptural lesson in his public services. Christ should be our example in this, we too should give due regard and emphasis to the scriptural lesson, and impress upon our hearers that it is the

word of God, and worthy of their best attention.

I believe there is a growing tendency on the part of the preacher to neglect the scriptural lesson, giving more time to entertaining, song and to what he may have to say. I would not be understood as being opposed to singing, but rather as favoring more singing of a different kind, for the song service is important, yea a gospel song prepares the heart and ear for a gospel reading and sermon. What the preacher has to say is also important, or should be, for God has ordained that by the foolishness of preaching to save those who believe it.

How different the present tendency. The song service is intended to entertain rather than benefit; and prepares the hearer for the reading and preaching services. The Scriptures have been given a secondary place, and in many cases none at all; and the sermon, in many cases, foreign to the gospel, and absolutely foolish. In order to please the worldly-minded populace the preacher will read a very short passage of Scripture, or read a text, or possibly refer to one, then shove the book aside giving the remainder of his time to some current topic or fad leaving the gospel sadly alone. In the language of another if his text had some contagious disease his sermon would not be effected with the slightest symptoms of the disease. This I believe to be the present tendency and should be corrected.

Brethren, let us give the word of God the right of way in our services, for it is the power of God unto salvation to all who believe it.

J. A. LEE.

Centennial Day.

Arrangements have been made for a great Centennial Rally at Jackson on July 8th, (second Sunday) during the sitting of the Convention. There will be three distinct sessions, morning, afternoon and evening, each service holding about two hours.

Among the great men to address the people the following named persons have consented to come: Dr. F. H. Kerfoot, Atlanta, Ga.; Dr. J. M. Frost, Nashville, Dr. R. J. Willingham, Richmond, Va.; Dr. W. T. Lowry, President Mississippi College; Drs. A. V. Rowe, R. A. Venable; and H. F. Sproles.

Efforts are being made to complete the list with Rev. T. T. Eaton, Louisville, Ky., Rev. Geo. B. Eager of the Seminary, Rev. N. W. P. Bacon of Oxford, Miss., and Rev. Alex A. Lomax.

When shall there be another such an occasion? And where else shall there appear on a platform such an array of mighty men of God? Let the hosts of Zion prepare to come to this feast. Every quarter of our State should be well represented. Every preacher, pastor and worker for Christ who can come ought to make it a matter of conscience to attend. In the expected up-lift, in the forward movement, let us, as many as may be able, participate. May the God of missions mark the day an era in Baptist history.

S. M. ELLIS,
Chairman.

Shiloh Battlefield.

TO THE BAPTIST:

The readers of THE BAPTIST, and especially the soldiers who participated in the Shiloh battle of 1861, are interested in our new National Park where this battle was fought. It was my happy privilege to spend two days in Shiloh Park, (6th and 7th inst.) and to preach to an extra large congregation of people in Shiloh church, a new house, but in same place and is the same old church of '61.

As I viewed the beautiful scenery I wished for my old Mississippi friends, and especially my father who was faithful to his trust in this battle. I gladly offer the following information and observation:

In December, 1894, by Act of Congress, an appropriation of \$75,000 was made to establish a National Cemetery and Park on Shiloh battlefield, \$20,000 of which was for the purchase of land. This battle was fought on the West side of Tennessee river, between Pittsburg Landing and Shiloh church, twelve miles from the line of Mississippi and thirty miles from Alabama. After a profound study of the battlefield had been made by Maj. Reed of Chicago, and Gen Buel, the work was begun under the management of Mr. Atwell Thompson, one of the best engineers in the U. S., and is also a fine business man and courteous gentleman.

THE CEMETERY.

On an elevated plain on the banks of the "beautiful Tennessee" is the bivouac of the brave and fallen few. Although there were more than 13,000 Union soldiers killed in the battle, only 3,608 are buried in the Cemetery. Many were slain and drowned in the river while Buel was landing, and many were slain in the flight of the first day's battle, and were buried like the 10,000 Confederates who were killed in the battle, and left their homes to be sheltered by the great blue dome with bullets to mock them at every shower of rain.

The uniform shade trees, the white marble slabs, the green grass, the towering monuments, the beautiful flowers, the singing birds, and the murmuring waters simply enchanted my soul, and this enchantment was intensified by the many verses on tablets (of iron) like the following:

"On fame's eternal camping ground,
Their silent tents are spread,
And glory guards with solemn sound
The bivouac of the dead."

It seemed that the very birds were chanting these words:

"Rest on embalmed and sainted dead,
Dear as the blood ye gave,
No impious footsteps here shall tread,
The heritage of your grave."

THE SHILOH PARK.

The Park includes 3,000 acres, extending 2 3/4 miles east and west and 2 1/2 miles north and south with a few indentations of private property who will not sell their land to Congress at all.

The original roads and residences are being established while the new ones are being destroyed. Since the first appropriation by Congress there has been an annual appropriation of \$55,000 more to continue the work; and during the past two years there have been

constantly employed from 75 to 140 men.

They have built fifteen fine pike roads and will build five others. They are to erect monuments at the most important stations of armies, and mark different positions by iron tablets of explanation.

An interesting scene was that of the "Hornet's Nest" where Gen. Forest captured Gen. Prentiss. Thence to "Peach Orchard" where the Union army was driven from the field in confusion. (No orchard there now). Thence to "Bloody Pond," about 75 by 100 feet, where the wounded, the dead and the dying were watered and washed until it became a "bloody pond." It is now a fine pond of beautiful water.

WHERE JOHNSTON DIED.

The last and saddest scene was by a large oak enclosed by wire fence (to prevent its being cut up for sale). Here he was taken from his horse by Senator Harris and was taken to a brook a few yards away where he died. He was shot 1-4 mile away, altho' his boot was full of blood in a minute, and his friends begged him to desist, he continued to order every movement until the enemy was put to flight.

Tho' he died, Johnston won unperishable renown, and while the Tennessee waters flow seaward, Johnston will be honored as one of the greatest of all generals.

My pilot through the Park was Rev. Mr. Hart, pastor of Shiloh M. E. church South.

I am indebted to him for special kindness. There is also, a northern M. E. church near the other and has been since '67. Such is the effect of war religiously. Thus Uncle Sam honors those who died for the cause of National liberty.

MURPHY R. COOPER.

What Will You Do With Jesus.

"Pilate saith unto them, what shall I do then with Jesus which is called Christ. Text, Matt. 27:22.

Indeed, Pilate was in trouble. A war was going on in his mind, between honest convictions of what he believed to be right and the wicked demand of the Jews.

Pilate desired to please his subjects, but found no legal or just cause to put Christ to death. After hearing the charges brought against Him by His accusers and examining the testimony his verdict was, "I find no fault in this man." Mark 23:4.

But let us turn our minds from the Roman governor and his perplexities and study a lesson in which we are personally concerned.

I. That we have Christ on our hands and must reach a decision as to what we will do with Him.

1. Christ is the Father's gift tendered to the world. John 3:10.

"For God so loved the world that he gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

Christ made no attempt to explain to Nicodemus the mysteries associated with the doctrine of regeneration, but gave the fundamental principles upon which all the graces of the Christian religion depends.

(1). That Christ came as a voluntary sacrifice for sin.

(2). That a free and personal acceptance of Christ by faith, necessary in order to enjoy the benefits of the atonement.

II. Christ alone, satisfies justice and saves the sinner from the penalty of his sins. The angel said to Joseph. Matt. 1:21.

"And thou shalt call His name Jesus, for He shall save His people from their sins. Peter answering his persecutors says, Acts 4:12.

"For there is none other name under heaven given among men, whereby we must be saved."

For as much then as "all have sinned and come short of the glory of God." Rom. 3:23.

We cannot escape the conclusions that all have Christ on their hands and must reach a decision as to "What shall I do with Him."

III. Christ in His death provides a remedy sufficient in merit to save every person.

Paul says: Heb. 2:7.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He by the grace of God should taste death for every man."

The Apostle John says: I John 2:2. "And He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

Christ says: John 5:40. "And ye will not come to me that ye might have life."

Brethren, with these facts before us, let us go in person and by the use of our money and give the gospel to every creature, ever realizing the fact, that "He is able to save them to the uttermost that come unto God by Him."

W. H. H. FANCHER.

Historical Society.

There will be a meeting of the Mississippi Baptist Historical Society in the Jackson Baptist church Wednesday evening, July 4, the evening before the Convention. The annual address will be delivered by Rev. S. G. Cooper of Tupelo. There will be music and devotional exercises. All are cordially invited to reach Jackson in time for this meeting, as it will be important and full of interest. Services will begin about 8:15 p.m.

L. S. FOSTER, Cor. Sec.

J. H. WHITFIELD, President.

State Convention.

For the State Baptist Convention at Jackson, Miss., July 5th, the Illinois Central Railroad makes a rate of one and one third fare certificate plan. The shortest and only direct line from North Mississippi, Starkville, West Point, Aberdeen, Tupelo and New Albany.

L. F. MONTGOMERY.

T. P. A.

Jackson, Miss.

Hillman College. . . .

. . . For Young Women.

Has in successful operation a teacher's training department which opens with the regular session and continues through the entire year. For the last two or three months a special course will be given teachers who wish to prepare for the public school examinations. Send for new catalogue to

GEORGE WHARTON, President.
CLINTON, MISS.

THE BAPTIST.

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T. J. BAILEY, EDITOR AND MANAGER.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of Post office, do not fail to name office from which and to which the change is to be made.

The Twentieth Century Movement.

It implies looking around us, looking backward and looking forward. It means an extensive and an intensive examination into the present situation; a recounting of past victories and shortcomings; a careful, conscientious planning for the future. The movement is designed to be educational and stimulative. It has to do largely with the history and needs of our great denomination. At our coming Convention it is expected that many phases and features of the activities of our churches will be discussed in a very intelligent and attractive manner. Those of us who are favored with the opportunity of attending the State Convention will have the privilege of hearing about the growth of Baptist people in numbers, intelligence, wealth and mission work. Our numbers are doub-

THE BAPTIST.

ling every two or three decades, our scholarship has taken first rank, our wealth has had fabulous increase, and mission work steadily grows.

Sunday of the Convention is to be devoted to this Century Movement. There will be speeches in the morning, speeches in the afternoon and speeches in the evening. These will be of a high order, brim full of information to our people. Let earnest prayers be made that while we shall feast intellectually, we shall also receive a great uplift spiritually. Our program is being arranged somewhat after the order of the one at Hot Springs and we trust that the result may be similar to that.

One great cause of our want of loyalty to Baptist principles is our ignorance of these principles and of the achievements of the people holding them.

A free, liberty-loving people naturally take to Baptist principles—Bible principles. Baptist principles, when thoroughly understood, challenge the admiration and commendation of the world, and especially of American people. We trust the educational feature in our Convention will be more prominent than in any session since its inauguration. We also trust that the spiritual and missionary impetus will surpass anything ever witnessed in any of our Conventions. We are praying and laboring that our people may be possessed of an intelligent missionary enthusiasm, that will force us out of old ruts into greater activity.

Dr. S. M. Ellis is the chairman of the Twentieth Century committee work, and is faithfully and successfully performing his task.

A Passage From an Old Manuscript.

Dear Brother Editor.

As the State Convention will meet soon, and doubtless at that meeting much interest will be taken in the "Century Movement," I thought it might be profitable as well as interesting to give you, for publication in your paper, a few extracts taken from a copy of an ancient Manuscript, said to be a copy of a letter written a little over eighteen hundred years ago and addressed to the church of God which was then at Corinth.

The writer says: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you, but that ye be perfected together in the same mind and in the same judgment."

Now after this and some more by way of admonition the writer says that Christ sent him to preach the gospel, not in "wisdom of words lest the cross of Christ should be made void." "For (he goes on to say) the word of the cross is to them, that are perishing foolishness; but unto us which are being saved it is the power of God." Here the writer brings into use the following from the old scripture, "I will destroy the wisdom of the wise, And the prudence of the prudent will I reject."

Yours fraternally,

J. R. SAMPLE.

A rather uncommon pamphlet of 62 pages has made its way to our book table. Its title is "Tobacco and its Bondage by a Slave Who Became Free. The book is written by Lester C. Hubbard, price 25 cents. The author relates how he became a slave to the tobacco habit, the effect it had upon him, how he was enabled to quit its use and his joy over his emancipation from its thralldom. The book ought to be read and studied by all. The evils of tobacco are not realized as they should be. Its use impairs physically, mentally, morally and spiritually.

We expect THE BAPTIST to greet its many readers next week on time, notwithstanding it is the 4th of July week. We expect to issue 52 papers a year. The paper will be a little dressed up next week, as it will be 4th of July week and Convention week. There will be in it a feast of strong things. An extra amount of work has been bestowed upon the matter for next issue. Brethren, we are doing every thing under the circumstances that can be done to give Mississippi Baptists such a paper as they need. We beg that you will help us all you can and exercise patience over our shortcomings and slow development.

June 28,

1900.

Sunday School.

LESSON FOR JULY 1, 1900.

BY W. F. YARBOROUGH.

JESUS WALKING ON THE SEA. Matt. 14:22-23.

GOLDEN TEXT.—Of a truth thou art the Son of God. Matt. 14:33.

CONNECTION.

In beginning this quarter's lessons we take up the thread of narrative just where we left off in closing out the last quarter. The "straightway" of v. 22 shows that the events of this lesson followed immediately after feeding the five thousand. All the evangelists except Luke record this miracle.

EXPLANATORY.

Verses 22-23. JESUS ON THE MOUNTAIN. John (6:15) tells us that Jesus knew that the crowd was about to take him by force and make him king. This accounts for his conduct as related in these two verses. He directed the disciples, evidently against their will, to go in advance of him to the other side of the lake. The language suggests great reluctance on their part. Doubtless they sympathized with the desire to make him king, for we find them shortly after this contending as to who should be greatest in his kingdom. If they had not already manifested sympathy with the scheme of the multitudes Jesus foresaw that they would be easily drawn into the movement. He would get them away until he should dismiss the multitude. He then withdrew into the mountain to pray. He felt the need of communion with the Father in this time of trial. It was Satan renewing the temptation to give him kingship over the world by a more direct plan than that which led by way of the cross.

Verses 24-27. THE DISCIPLES IN A STORM. They had not been on the lake long before one of the violent storms common to that region had swept down upon them. The difference in temperature between the air at the top of the surrounding mountains and that in the low plain of the lake, some 700 feet below the sea level, was so great as frequently to precipitate sudden and violent tempests upon the usually smooth little sea. John says they were about twenty-five or thirty furlongs from the shore when Jesus came to them walking on the water. From the mountain where he had gone to pray he had seen their distress and had gone to their rescue. It seems that they labored in the storm nearly all night before Jesus went to them, for Mark tells us that when even was come they were "in the midst of the sea," while Matthew says "the boat was now in the midst of the sea, distressed by the waves." From the evening or shortly after dark until the fourth watch of the night between 3 and 6 o'clock in the morning these disciples struggled against adverse winds, while the Master in the mountain was struggling against a storm of temptation no less furious. It must have been at the dawning of the morning that Jesus saw them struggling and went to their relief. When they first saw

THE BAPTIST.

him they were terrified, thinking it a ghost. He acted as if he wished to pass by them, probably to keep from frightening them by appearing to suddenly. Even that sort of an appearance caused them to cry out with fear, which was only quieted by him saying, "Be of good cheer; it is I; be not afraid." They recognized his voice and their fears were quieted. How often it is that we mistake the appearance of our Lord when he comes to help us for some spirit of evil, so dull are our spiritual sensibilities. Observe that the belief of the disciples in ghosts is no warrant for the truth of such a doctrine.

Verses 28-31. PETER'S FAILING FAITH. Overcome with joy, impulsive Peter asks the Lord to bid him walk to his Master on the water. In the "come" of the Master, consent is barely given, but he will let the rash disciple have his way, if purchase it may be of some profit to him. If the marginal reading of the Revised Version is correct which says, "he came to Jesus," then his faith sustained him until he had almost accomplished the undertaking. So often we have almost passed the crisis of some great test when our faith fails and what was almost a victory ends in defeat. As Peter begins to realize what he has undertaken on the sea tossed high by the winds, he was afraid and began to sink. Fear is always lack of faith. He cried out: "Lord save me." Immediately the sinking disciple was rescued by the outstretched arm of the Master who rebukes Peter, not for his rashness, but for having so little faith. Observe that his faith was not all gone. This experience was characteristic of the leader of the twelve and we begin to see how one so devoted as he, could go so far as to deny his Lord.

Verses 32-33. JESUS IN THE BOAT. Jesus and the impulsive disciple went immediately to the boat after the rescue. The object of the Master in walking on the sea had been accomplished. As he stepped into the boat the wind ceased. This as well as his walking on the water was probably miraculous for the disciples were greatly amazed and worshipped him saying, "Of a truth thou art the Son of God." This does not necessarily mean an admission of his divinity. It may mean no more than a confession of his Messiahship. The Jewish rabbis called Messiah Son of God, but did not acknowledge his divinity, but did not acknowledge his divinity.

PRACTICAL POINTS.

1. The Lord often "constrains" us to certain courses of action against our will, yet the object of which is to deliver us from the power of temptation.
2. We may be contending with contrary winds in the darkness of the night of trial and it may seem that our Lord has deserted us, but from his position on high he watches with interest and "ever liveth to make intercession for us."
3. He may allow us to go for a long while without any indication of help, but as the Psalmist says, "God will help—and that right early," or literally "at the dawning of the morning."
4. As long as Peter thought of Christ he succeeded, but as soon as he began to look at

the wild and boisterous waves driven by the wind he began to sink. Our only hope to keep the waters from overflowing us is to keep our eyes on Jesus.

5. This experience battling with the waves in the Master's absence must have been intended somewhat to prepare them for that greater strife when he should be taken from them and they must struggle alone.

Delegates to the Baptist Convention.

It is the desire and purpose of the committee on arrangements to make every delegate to the Baptist Convention comfortable and, to this end we ask the co-operation of all who propose coming. And in the first place we wish to say that all delegates from all parts of the State can reach Jackson on daylight trains or trains which come very early in the night, therefore all who get here on midnight trains will have to go to the hotel and pay for lodging until morning. Again, if you have sent your name to the committee and find that you cannot be on hand please let us know. Places not claimed by the morning of the 6th, will be considered vacant.

JOHN T. BUCK,
Chairman.

T. J. BAILEY,
Secretary.

Self Reliance.

Henry Ward Beecher used to tell this story of the way in which his teacher of mathematics taught him to depend upon himself.

"I was sent to the blackboard and went uncertain, full of whimpering.

"That lesson must be learned," said my teacher, in a very quiet tone, but with a terrible intensity. All explanations and excuses he trod under foot with utter scornfulness. 'I want that problem; I don't want any reason why you haven't it,' he would say.

"I did study two hours."

"That's nothing to me; I want the lesson. You need not study it at all, or you may study it ten hours, just to suit yourself. I want the lesson."

"It was tough for a green boy; but it seasoned me. In less than a month I had the most intense sense of intellectual independence and courage to defend my recitations.

"One day his cold, calm voice fell upon me in the midst of a demonstration, 'No.'

"I hesitated, and then went back to the beginning, and on reaching the same point again 'No!' uttered in a tone of conviction hardened by progress.

"The next—and I sat down in red confusion.

"He, too, was stopped with 'No' but went right on, finished, and as he sat down, was rewarded with 'Very well.'

"Why," whimpered I, 'I recited it just as he did, and you said 'No!'

"Why didn't you say 'Yes' and stick to it? It is not enough to know your lesson; you must know that you know it. You have learned nothing until you are sure. If all the world says 'No' your business is to say 'Yes,' and prove it."—*Ram's Horn*

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Fine figured Organdies, White Lawns and Piques, at 10c. a yd.
Heavy welt White Piques at 15c. a yard.
15c. White Dimities, at 20c. a yard.
Pure White French organdy, 66 inches wide, 35c., 40c., and 50 c. a yard.
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Tan, Brown and Black Venetian Skirts, tailor seams, lined and interlined, perfect fitting garments at \$5.50 each. The material this skirt is made of sells for \$1.25 a yard.
Brown and gray Cheviot skirts, black silk applique on front and back, lined and interlined, made by tailors. Our price, \$4.50.
Black brocaded silk skirts, box pleat back, percaline lined, at \$4.50 each.
Black brocaded silk skirts, plain back, lined and bound, at \$3.50 each.
Black serge skirts, applique trimmed, box pleat, percaline lined, at \$2.95.
Black serge skirts, box pleat back, lined throughout, at \$2 each.
Black brilliantine skirts, cambric lined, at \$1 each.
Black duck and white pique skirts, 50c. each.
Brown crash skirts at 25 cents each.

The Home.

Only a Baby.

Something to live for came to the place,
Something to die for, maybe;
Something to give even sorrow a grace—
And yet it was only a baby.

Cooing and laughter and gurgles and
cries,
Dimples for tenderest kisses;
Chaos of hopes and of raptures and
sighs,
Chaos of fears and of blisses.

Last year, like all years, the rose and
the thorn;

This year a wilderness, maybe;
But heaven stooped under the roof on
the morn
That it brought there only a baby.

—Harriet Prescott Spofford.

A Pretty Good Sermon.

A story of a bright-eyed, bare-footed, shabby little fellow is told by Forward. He was working his way through a crowded car, offering his papers in every direction, in a way that showed him well used to the business and of a temperamental not easily daunted.

The train started while he was making change, and the conductor, passing him, laughed.

"Caught this time, Joe!" he said. "You'll have to run to Fourteenth street."

"Don't care," laughed Joe in return. "I can sell all the way back again."

A white-haired old gentleman seemed interested in the boy and questioned him concerning his way of living and his earnings. There was a younger brother to be supported, it appeared, "Jimmy" was lame and, "couldn't earn much hisself."

"Ah, I see. That makes it hard; you could do better alone."

The shabby little figure was erect in a moment, and the denial was prompt and somewhat indignant. "No, I couldn't! Jim's somebody to go home to; he's lots of help. What would be the good of havin' luck if nobody was glad? or of gettin' things if there was nobody to divide with?"

"Fourteenth street," called the conductor, and as the newsboy plunged out into the gathering dusk, the old gentleman remarked to nobody in particular, "I've heard many a poorer sermon than that!"

Our word "thankful" is from the old Anglo-Saxon word *thanca* literally *thankful*. So the thankful man is the man who thinks—not forward however—but backward—the reflecting man. And if at this Thangsgiving season we would honor its purpose, we shall

not do so merely by a brief hour spent in exercises of public worship—salutary as that may be—and far less by the festivities of the day, however innocent and laudable. Of vastly greater influence and profit will be the quiet hour spent alone in remembrance of God's mercies, that amaze as we contemplate their increase and continuance, week after week and month after month. It must be a dull heart, indeed, that will not break forth into praise in calm retrospect of these, or feel some risings of that emotion which constrains the redeemed to sing "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever, Amen."

Punctual Indeed.

A certain Mr. Scott, of Exeter, whose business required him to travel constantly, was one of the most famous characters for punctuality in the kingdom. By his methodical habits, combined with unwearied industry, he accumulated a large fortune. For a great many years the landlord of every inn in Cornwall or Devon that he visited knew the exact day and hour he would arrive. A short time before he died, at the advanced age of eighty, a gentleman who was making a journey through Cornwall put up at a small inn at Port Isaac for his dinner. He looked over the bill of fare, and found nothing to his liking. He had, however, seen a fine duck roasting on the fire. "I'll have that," said he. "You cannot, sir," replied the landlord, "it is for Mr. Scott of Exeter." "I know Mr. Scott very well," replied the traveler. "He is not in your house." "Very sorry," said the landlord, "but six months ago, when he was last here, he ordered the duck to be ready for him this day, exactly at two o'clock," and to the amazement of the traveler, who chanced to look from the window, the old gentleman was at that moment entering the inn yard, about five minutes before the appointed time. —Harper's Round Table.

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Chicago.

BY J. F. HAILLEY.

Mr. Editor—A couple of weeks ago some friends of mine said, "Go to Chicago and learn how to read and we'll foot the bills." The madam looked wise and said, "Go. That's as cheap as you'll ever make it till you make a reputation." I've got a lot of confidence in her judgment, so I pulled right up and came along.

I thought I'd seen railroad scenery before, but when I pulled out from Birmingham, I said, "No; I never did." The old engine panted and pawed the earth and pulled on the bit, fretting to be let go; but when she got fairly on the run, she found she wasn't so anxious after all. Engines don't mind running down hill, but we hadn't more than gotten started till she found the down-hills were mostly the other way. Fifty-seven miles up grade at a stretch. The way that old engine puffed and wheezed and "tugged up hill" beat lazy Ned "all hollow." I said to myself, that man Fox has perpetrated a nuisance on me, but when we struck the divide I said that's all right about the other. We turned off the brakes, slacked up ahead and let her drive, and drive she did—right into Chattanooga.

After we left Chattanooga, mountains, mountains to right of us, mountains to left of us, mountains behind us, mountains in front of us, mountains above us, mountains beneath us. I counted twenty-five tunnels—and slept through the balance. On we swept with roar and rattle and hum and hoot and hiss. One place we passed I want to go again. Oakdale Mines, Tennessee is such a mountain retreat as poets write about. It is on the Kimerly river in a gorge that widens just enough to give room for a cozy depot and a mammoth hotel with the road between. The cliffs tower as the eagle soars and the panther roams. The forest is thick, exuberant and beautiful beyond my description. It is one of the few places the pictures of which excite thrill when I remember them. There would be enchantment in the silent sublimity of such solitude where one could realize himself alone with nature and her God, save a probable panther prowling near. For miles and miles we sped up the river bed till it forked and forked and lost itself in the gorges and grim silence of these eternal hills.

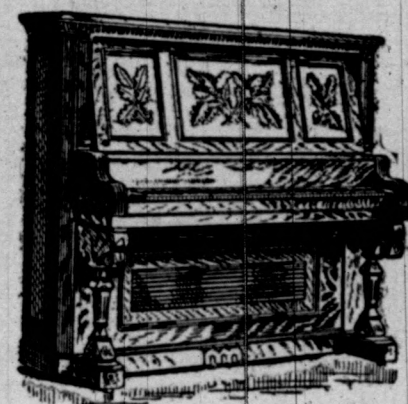
On we dashed through tunnels, around jagged cliffs, over dizzy chasms, across the Cumberland into a great black hole a hundred feet up the awful cliff, on through the blue grass belt into Cincinnati, across the Ohio, through Indianapolis, over the Illinois praries into Chicago, this eighth wonder of the world.

I'll tell you something about it next time.

5,738 Drexel Ave.
P. S.—Tell Brough there's war in the East; to be getting his expansion apparatus in shape. Joe Mize will be after him next fall.

Very Different.

When General Grant was in Paris, the president of the republic, as a special token of respect, invited him to a place on the grand stand to witness the great racing which occurs in that country on Sunday. It is considered a discourteous act to decline such an invitation from the head of the official of the republic. Such a thing had never been heard of, but General Grant, in a polite note, declined the honor, and said to the French president: "It is not in accordance with the custom of my country or with the spirit of my religion to spend Sunday in that way." And when Sabbath came, that great hero found his way to the American chapel, where he was one of its quiet worshippers.—The Presbyterian.

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Harrington's Drug store, 338
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rence Hotels.

Ministers and Churches.

NEW ALBANY.

Our meeting closed last night. There were 45 accessions to the church. We are happy.

H. B. THORNTON.

GREENWOOD.

If you want to come to one of the most enterprising towns in the State come to Greenwood. Every thing here is on the up-grade. Real estate is advancing every day. The town is continually growing. More than fifty thousand dollars worth of improvement will be done in the next few months. We are pushing to the front along all lines.

Amid the general rush of business the Baptists are not lagging behind. I came here the 11th of June, and since that time there have been fifteen accessions to the church. On last Sunday we had a packed house. There is much work to be done, but thanks be to God who giveth us the victory through our Lord Jesus Christ. We are full of the Spirit and buoyant with hope. Brethren, pray for us.

J. BENJAMIN LAWRENCE.
Greenwood, Miss.

BROTHER D. B. ALLEN ORDAINED.

On Thursday, the 21st instant, the Winona church witnessed one of the most interesting and impressive services that we have ever felt and seen. The occasion was the setting apart of our worthy young brother, D. B. Allen to the work of the gospel ministry.

The Presbytery was composed of brethren A. V. Rowe, H. P. Hurt, W. P. Price and J. L. Phelps. The examination led by brother Rowe, and participated in freely by the other members of the Presbytery, and by the church, lasted for two hours, and was fair, thorough, and altogether satisfactory. The church did not propose to ordain, unless our brother showed himself to possess the Bible qualifications. We were not going to be a party to the unpardonable crime of turning loose just any sort of a man upon the churches, and the world.

The sermon, strong and clear, forceful and inspiring, was preached by our brother H. P. Hurt, from Romans 1:16, who himself was sent out from this church.

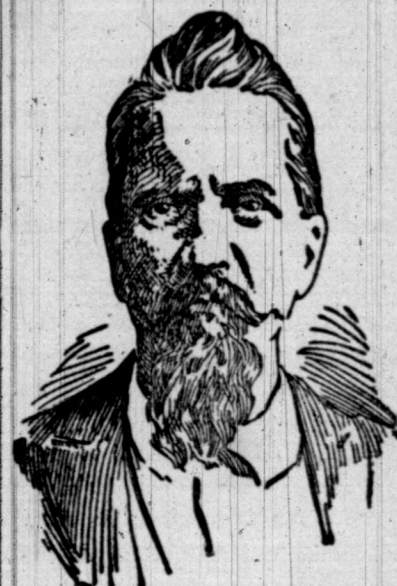
The Bible was presented by the pastor, the prayer was led by brother Phelps, the hands were

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Regulates the Liver, Stomach and Bowels.

For biliousness, constipation and malaria. For indigestion, sick and nervous headache. For sleeplessness, nervousness, heart failure and nervous prostration. For fever, chills, debility and kidney diseases take Lemon Elixir. Ladies, for natural and thorough organic regulation, take Lemon Elixir. 50c and \$1 bottle at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

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Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

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I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it, taken seven bottles and am now a well man.

Harry Adams,
No. 1734 First Ave., Birmingham, Ala.

MOZLEY'S LEMON ELIXIR.

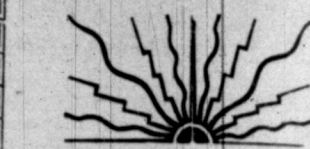
Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration.

Mrs. E. A. Beaville.
Woodstock, Ala.

A CARD.

For nervous and sick headaches, indigestion, biliousness and constipation, (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir.

J. P. Sawell, Griffin, Ga.,
Publisher morning Call.



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The Iron Mountain Route will sell tickets to points in Arkansas, Texas, Louisiana and other western states at one fare, plus \$2 on the following dates: June 5th, 19th, July 3rd, 17th, August 7th, 21st, Sept. 4th, 18th, October 2nd and 16th. These tickets will admit of stop-overs at any point desired on the going trip 15 days, good three weeks to return. The IRON MOUNTAIN is the through car line and fast mail route. For rates and other information address,

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Deaths.

Mrs. J. C. Fitzgerald.

Mrs. J. C. Fitzgerald was born in Monroe county Miss., May 2, 1830, was married to J. C. Fitzgerald, September 3, 1850, and died in Chickasaw county, Miss., May 23, 1900. In early life she professed faith in Christ and united with the Baptist church, of which she lived a consistent member until death. She was the mother of six children, three sons and three daughters, four of whom she leaves to mourn her death.

May God bless and comfort them in their bereavement, and help them to live in the sweet assurance that He will one day requite them with father, mother, sister and brother in that mansion not made with hands, eternal in the heavens.

A FRIEND.

Caroline E. Arrington.

With the last lingering rays of the setting sun April 16, 1900, the light of this good sister's life went out. Sister Arrington was born in Warren county North Carolina, January 25, 1820, moved to Mississippi, Yalobusha county in 1859. She united with the Hopewell Baptist church in 1865, where she lived to adorn the Gospel of our Savior, till she heard the summons, "Come up higher."

Her accustomed place at church will be vacant, and her encouraging words will no longer cheer the despondent. Yes, she will be greatly missed by both church and pastor. Her home was, always her pastor's. She was ever ready with her help for the Heralds of the Cross.

Hers was, indeed, a beautiful life, giving expression in loving deeds characteristic of the splendid qualities of mind and body with which she was so richly endowed. "Blessed are they which die in the Lord."

J. C. BRANDON.

OBITUARY.

J. S. B. Boone.

On June 19, occurred the funeral services of Bro. J. S. B. Boone, of Herndon, Miss. Bro. Boone was born in North Carolina, June 30, 1823—died June 17, 1900.

He had been a citizen of De Soto county for 60 years. It is a great comfort to the family to know he had the confidence and good will of all who knew him. His life as a citizen and a Christian gentleman was exemplary. Being senior deacon in Herndon Baptist church at death—which place he held for about 35 years.

He leaves an aged companion and ten children to mourn their loss.

Fraternally,

R. L. BUNYARD.

Mrs. Frances Norrell.

Mrs. Frances Norrell (nee Parker) was born in King and Queen County, Va., Nov. 1, 1814, and early in life became a Christian, probably under the ministry of Dr. Broadus and united with the Baptist church.

About the year 1840 she and a sister (afterwards Mrs. Sarah Hodges) came to Mississippi and lived in Brandon with their brother, Wiley R. Parker.

She was married to Thomas N. Norrell, February 25, 1845, and made her home in Rankin and Yazoo counties with her husband until about one year before her death when they moved to their daughters' Mrs. W. C. Ellis of Terry, Miss.

Sister Norrell's religious faith was like her life, not demonstrative, very quiet, but none the less strong and enduring. She loved her church and seldom missed a service when it was so she could be present. She loved all of God's children it mattered not to what church they belonged.

It was in her home that her life was the most beautiful; right well did she act her part.

She was a devoted wife and an affectionate mother, and a kind neighbor. In her beautiful life was manifested all the Christian graces that make up a perfect Christian character.

Sister Norrell was a typical housekeeper, making her house cherry and happy. Her place in the old home near Pearson where she lived 40 years will be hard to fill.

She suffered a stroke of paralysis nearly two years before her death that rendered her helpless.

Of this great affliction she did not complain or murmur, but simply said: "I will never be any better than I am now. I have feared for years that I'd be paralyzed before I died, and if it is the Lord's will I'd rather die now. I dread nothing so much as being utterly helpless."

How beautiful the language of that daughter who attended her through her affliction: "Dear mother, she seemed not to think her highest usefulness consisted in the patient endurance she was setting before her children and friends."

Later some realization of this fact came to her and she expressed her belief that it was as much her duty to suffer God's will as it had been to do God's will. As life drew near the end she seemed to grow more forgetful of self and thoughtful of others. She was anxious lest her daughter should suffer injury lifting and caring for her, but her deepest soliciations centered around him who had walked by her side for 54 years. Once when taken very ill and it seemed that each struggling breath would be the last, she said to her children, "You must take care of your father."

The last two years of her life was comparatively without pain, until she was seized with an attack of La Grippe which caused her to suffer very much. At first medicine relieved her to some extent, but she was too weak to rally, and in about ten days she passed peacefully away, perfectly conscious to the end.

She died the 2d of February, 1900. Thus ended a most beautiful and useful life. May the Lord comfort the bereaved children.

J. F. ROBINSON.

Married.

Mr. S. G. Mathews and Miss Fannie Sandifer, both of Copiah county, Miss., June 24, 1900, J. C. Farrar officiating.

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Gold, Silver, Nickel, Metal
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Had been forced to turn away a number of girls for lack of room, even before the recent fire.

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Made of strictly all Wool
fancy Casimere—a reg-
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terns are new and
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ors. State size of
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small or large for
age; size of cap
desired, and enclose us
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ever saw in a boy's suit;
or, if preferred, we will
send it to your nearest
Express Office, C. O. D.,
with privilege of exami-
nation and trying on, and
if not instantly impressed
by its appearance, fit and
make up, return it at our
expense.

Our Handsomely Illustrated Spring and
Summer Catalogue, with samples of this and many
other Men's and Boys' garments, free, upon application.

O. H. FERRY & CO.,
Richmond, Virginia.

Account of the 4th of July Celebration
at Meridian the Alabama and Vicks-
burg Railway will run a special train
from Jackson to Meridian, stopping at
intermediate stations, leaving Jackson
6 a. m., arrive at Meridian 9:15 a. m., on
July 4th; returning leave Meridian 11:30
p. m., same day. Regular 4th of July
rates will be available.

The Meridian people are making every
effort to make the celebration one of
the grandest ever held in the State of
Mississippi.

Wanted.

WE MUST HAVE A NUMBER OF
Teachers at once to accept Fall Schools.
Large number of good places to fill. En-
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Bells made of Pure Copper and Tin only.
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Woman's Work.

CENTRAL COMMITTEE.

MRS. J. W. BOZEMAN, President,
Meridian.
MRS. W. R. WOODS, Secretary,
Meridian.

Important to the Women of Baptist Churches.

The Annual Meeting of the Women's Mission Societies will be held in the First Presbyterian church of Jackson, Miss., Friday morning, July the 6th. The address of welcome will be delivered by Mrs. W. N. Campbell of Jackson responded to by Mrs. A. J. Aven of Clinton. The meetings will be opened promptly at 10 o'clock. It is the wish of your Central Committee that every society be represented. The meetings will last only two days, for this reason we urge the delegates to be prompt.

Pray that great things may be accomplished in His name.

CENTRAL COMMITTEE.

Bulbs that Bloom.

BY REV. JOHN P. VICKERT, M. A.

In the early days of autumn a pretty catalogue entitled *Bulbs that Bloom* fell into my hands. Who, with any love for flowers, can resist the spell which a floral catalogue casts over one? Certainly not I, and in the present case the result of my perusal was that in a few days a parcel of those desirable bulbs was delivered to my address. They were carefully planted and set away in a dark cellar, from whence, in due time, they were removed to my window. The catalogue was right. They have proved to be "bulbs that bloom," and all winter long hyacinths, narcissus, jonquils and lilies have been at work catching the sunbeams for me and transmuting them into beauty and fragrance. They have given me pleasure and, like the lilies of the field, have taught their silent lessons.

What unattractive and unlovely things the bulbs were! Shapeless most of them, dark and dirty, the soil in which they were grown still clinging to them; what beauty was in them that they should desire them? Yet from them came that wealth of bloom and sweetness so refreshing to eye and heart through the dreary winter. So there was one whom many beheld as a root out of a dry ground, but who bloomed and blossomed into the Rose of Sharon and the Lily of the Valley. To-day the gracious influences of

his life and character come with heavenly benediction to every trustful soul. Again, there are the truths and doctrines which God sets before us in his Word, and which to many seem hard and uninteresting. Yet sown in the good soil of a loyal heart they bring forth nobility of character and sweetness of disposition, making the life beautiful and blessed.

My bulbs all grew vigorously with one or two exceptions. The plants from these were puny and soon began to wither at the top. Investigation revealed a tiny worm which had eaten its way into the heart of the bulb and taken up its abode there. Ah me! How many lives are ruined in that way! The young convert begins his new life happy, expectant, enthusiastic. He will surely grow in grace and in the knowledge of his Lord and Savior, acquiring strength and character. But no; his enthusiasm passes, his happiness wanes, and he falls into decline and uselessness. We have all seen it and wondered. God and the individual alone knew the reason, perhaps; but he cherished something in his heart which did its deadly work silently and surely. Eternity will uncover the secret sins which have undermined character and brought spiritual ruin.

Once more, the catalogue warranted my bulbs to be true to name. What a splendid thing it is to have possessions and people who are true to name! We Christians bear an honored name and ought to be true to it. The man who assumes the name Christian and then lives as the children of the world live, is a fraud and a criminal. Neither God nor humanity will hold him guiltless. To wear the name of Christ is an unspeakable privilege; to be true to that name is a solemn duty. We can best be true to it by being like our Master. How blessed to be so much like Christ that others may recognize us by our resemblance to him!

My bulbs are dying now. Their work is done, but the memory of their bloom and sweetness will linger; and perchance the lessons they have brought may blossom somewhere into more enduring beauty, and distill an even finer fragrance.—*Baptist Union*.

Rapid City, Man.

The Sunday School Board.

The Sunday School Board was organized in 1863, C. J. Elford, Corresponding Secretary, 1863 to 1865; Dr. John A. Broadus became Associate Corresponding Sec-

retary of this board in 1863, "with the understanding that he should devote a limited portion of his time to the duties of his office." In 1865-1868 Dr. C. C. Bitting was Secretary. During all this time the Board was located at Greenville, S. C. In 1868 the location was changed to Memphis, Tenn., Rev. T. B. Kingsbury, Secretary; he was succeeded in 1869 by Dr. T. C. Teasdale. In 1873 it was merged into the domestic Board under the title of the Domestic and Indian Mission and Sunday School Board. In 1891, at Birmingham, Ala., after much discussion, the present Sunday School Board was organized and located at Nashville, Tenn. Its Secretaries have been Dr. J. M. Frost, 1891 to 1893, and 1895 to the present time; and Dr. T. P. Bell, 1893 to 1895.

Faithfulness.

I don't know that I am more impressed just now, than other women, with a sense of obligation and responsibility in the One Great Cause of all this earth; I don't know that I was less impressed, than they, in former years; but be this as it may, it can furnish no argument that I should not speak or write now that I do realize the need of every effort the weakest Christian can make to push forward the standard of Christ.

I have just read Mrs. Bozeman's appeal to the societies to send delegates, who are active in the work, to the State Convention. I suppose delegates have, ere this, been elected, but they have not as yet used the power thus bestowed. I wish to urge upon these delegates, whether vice-presidents or not, that they thoroughly examine their hearts, and if they discover that Christ and the good of the cause are not uppermost, as they make their preparations to depart for Jackson, that they stay at home and request some one else to go in their stead. A serious consideration, a deep consecration, a devout and sincere heart following after its Lord, are the "gifts" necessary for the successful accomplishment of the duties and plans before us.

"There is something wrong?" I contend there is nothing wrong, but what our failures to do our duty, and lack of love for the Master make wrong. In our innermost lives and souls we have not submitted our ways unto the Lord, nor have we wholly consecrated our lives to him. We forget that man looketh upon the outward appearances, but God looketh upon the heart.

There is nothing wrong that Christ's kingdom makes slow pace,

save the apathy of ourselves, as Christians, and our activity in paths varying from the straight and narrow way. May God's grace richly abound at the coming convention. Our Brookhaven church is without a pastor, by reason of the resignation of Rev. A. R. Bond, on account of ill health. We are hoping and praying for direction in the matter.

Dr. Hillman Brough lectured for us recently and delighted a packed house. A voluntary contribution was taken.

Rev. R. J. Boone gave us on last Sunday night, the fourth sermon he had preached that day. Bro. Boone is a great help to us.

Many Baptists are moving to this town and vicinity. It has been estimated by Bro. Boone that there are more Baptists living in this place and accessible to it, than are on our church roll.

Rev. Mr. Nutt, who gave us two good sermons of late, received three into our membership while with us.

Praying God's choicest blessings upon our convention and upon our good paper, THE BAPTIST, I am,
Yours, in Christ,

LENA M. HOBBS.

Brookhaven, June 22, 1900.

New Conditions.

There has been general improvement throughout the South in every branch of civil life. The South has become an attraction in all the great business centers of the world. In this growth and general betterment, the Baptists of the South have had their full share—in numbers, in educational power, in mission work, State, Home and Foreign, and in the general enlargement of their power and usefulness. They have been all the while on the advance, as if training for the great mission to which they have been sent and for the larger conditions into which God has surely brought them.

Uniting New Conditions.

The new conditions only call for wider and more vigorous application of the old policy. The obligations upon our people cannot be transferred to others, nor to others can they entrust their opportunities. Their educational work, their mission work, State Home and Foreign, their Bible work, their colportage work; their Sunday-school work, and all this must be done through organizations and agencies and plans of their own making and directing. Every people must do the things which need to be done at the point where they are. The Baptists of the South must do the work of Southern Baptists, using their opportunity and meeting their obligations. The work is large and will tax to the utmost all the resources we can command, but the seedling is ours and also the harvest.

Temperance.

Evil of the Saloon Business.

I would snatch the saloon-keeper as a brand from the burning and save his soul; but I have no toleration for his business, for it is so debasing in all its course.

The agitation of temperance has drawn the lines so close that almost all respectable men have withdrawn from the traffic. Those engaged in it now are mostly unscrupulous, and sell their customers a destructive compound Spanish juice, sulphuric acid, burnt sugar, spirits, etc., for brandy; alum, acetate of lead, carbonate of potash, tincture of capsicum, juniper oil, coriander seed, calamus root and sulphuric acid, added to a small portion of some of the diluted genuine article, for gin; strychnine, lye of ashes, tobacco, etc., compounded with water and spirits for whiskey; damaged cider, poor wine, tartaric acid, ingeniously compounded for champagne.

When a man has made up his mind to sell whiskey he has made up his mind to violate the law, for no man sells liquor without violating the law, there are so many restrictions thrown around him.

Lincoln and Temperance.

The average politician stands in fear of the liquor power, and the more crafty politicians avoid this issue as they would fire. Many men who never thought of using liquor as a beverage until they entered politics, have become victims to its wiles. This is profoundly to be regretted, for politics in its highest sense should invite the efforts of the best and ablest men in the nation. This country has not produced a shrewder politician than Abraham Lincoln, and no one has ever had greater temptations to use liquor than came to him. One of the most notable instances was when the committee appointed by the Republican Convention called to inform him of his nomination for the Presidency. A number of citizens of Springfield, knowing that he did not keep intoxicating liquors in the house, sent a case of wine with which to entertain his guests. He returned it, thanking them for their kindly interest, and said: "I cannot allow you to do what I would not do myself." After the committee had formally notified him of the honor conferred upon him, Mr. Lincoln, addressing them, said that he supposed good manners would require that he should give the committee something to drink as an appropriate conclusion to an interview so im-

portant and interesting. He called a maid and asked her to bring a pitcher of water and several glass tumblers. He then gravely addressed the distinguished gentlemen present, saying: "Gentlemen, we must pledge our mutual healths in the most healthy beverage God has ever given to man. It is the only beverage I have ever allowed or used in my family, and I cannot conscientiously depart from it on the present occasion; it is pure Adam's ale from the spring."

Mr. Lincoln often preached what he called a sermon to his boys. It was: "Don't drink, don't gamble, don't smoke, don't lie, don't cheat. Love your fellow-men, love God, love truth, love virtue, and be happy." He taught temperance by example and by precept, and on several occasions suggested to young men not to "put this enemy into their mouths to steal away their brains." While visiting Gen. Grant's army on the Potomac an officer asked Mr. Lincoln to drink a glass of champagne, saying: "Mr. President, that is a certain cure for seasickness." Mr. Lincoln replied that he "had seen many fellows seasick ashore from drinking that vile stuff."—*North-western Christian Advocate*.

Honor to whom honor is due. Let it be remembered that William Jennings Bryan, as Colonel of the Third Nebraska Regiment, refused to allow a canteen to be established in his quarters. He had no use for liquor himself, and he knew that his soldiers were better off without it. Same can be said of W. A. Montgomery as Colonel of the Second Mississippi Regiment.

If professed Christians would be as zealous for advancing the cause of Christ, as the followers of Satan are for advancing the interest of their master in peopling hell, Mr. McKinley would abolish the canteen, from fear of the Christian people, but he thinks they will say he is the only one that can carry the party to success through the help of the trusts and he will ponder to the liquor vote by drinking with them, entertaining one of their officers, permitting the canteen to remain and giving encouragement to the traffic in our new possessions.

The President's defense, and his only defense, for permitting the well-known spirit of the law to be violated on account of some slight imperfection in its letter is that the law itself is a mistake.—*Buffalo Express*.

From the four quarters of the globe leaders of the temperance movement are gathering in Edinburgh for the world's convention of the Woman's Christian Temperance Union.

The proceedings begun on the 22d with a meeting of the executive council, presided over by Lady Henry Somerset. Saturday was a devotional day. Sunday, special services were held in the various churches, when eminent white-ribboners spoke. Monday, Tuesday and Wednesday were the convention days. The attendance both large and representative.

The United States, which has the largest auxiliary union in the world, has sent a large delegation which includes among its members such well-known temperance leaders as Mrs. L. N. Stevens, Miss Anna Gordon, Mrs. Minnie V. Horning, Mrs. Frances J. Barnes and Miss Ella N. Thatcher. The American delegates have strong hopes of securing the next world's convention for Brooklyn. The delegates from Hawaii, Australia, and India will also ask for the convention.

Splendid defense! Suppose some day he shall conclude that the habeas corpus, freedom of speech, the right of petition, trial by jury and a few other such little things are "mistakes;" what then?

A Storm of Indignation.

The President should realize that upon no question has there been more feeling among the thinking people of the country since the Dred Scott decision than there has been upon the transforming of the army posts of the United States into liquor saloons. If this is not stopped, there will arise a storm of indignation that will sweep over the country and sweep out of power those who may attempt to resist it.

Ministerial Education.

Receipts by Dr. W. T. Lowrey, from October 1899 to April 1900.

From Estabatchie church	\$ 11 85
R. M. Buckley	5 00
R. A. Kimbrough	5 00
Shuqualak church	6 50
Elon church	3 50
West church	9 00
Good Hope, (special.)	5 00
County Line, (special.)	3 70
Member Columbus church	20 00
Yazoo City	25 00
D. H. Hall, (special)	10 00
Coffeville	10 00
Blue Mountain	15 00
Mrs. E. A. Stokes	10 00
Vaiden	5 00

A Friend, Hickory Flat	3 00
Roman Thomas	10 00
Gloster, 2d church	10 00
W. T. Stegall, Sn. Special	5 00
W. B. Jones	25 00
Mrs. M. E. Borders	15 00
Starkville church	25 00
Union	8 50
Springfield	4 85
Pulaski	1 50
Columbus	30 71
Utica	10 00
Cleveland	15 80
J. B. Searcy	10 00
Oxford	50 00
Shady Grove, (special)	5 00
A Friend, (special)	3 00
W. H. Thompson	13 45
Tillatoba	5 00
Cash for J. R. Nutt	2 00
For C. B. Williams	5 00
Winona church	10 00
H. P. Hurt, (special)	5 00
W. E. Berry, (special)	7 00
Hickory Flat, (special)	8 65
E. L. Wesson	10 00
E. B. C. (special)	10 00
W. H. Ray, (special)	1 00
Miss Tennie Smith	5 00
Mrs. A. M. Jobe, (special)	20 00
White Oak church	10 00
Bethany	3 85
State Line	6 00
R. E. Foster and family	5 25

GEO. WHITFIELD, Sec'y.
Clinton, Miss.

Account of the Louisiana Chautauqua to be held at Chautauqua, near Ruston, La., the Queen & Crescent Route will sell on June 27 to July 28 inclusive, round trip tickets to Chautauqua at greatly reduced rates, with final limit July 31, 1900.

The management of the Chautauqua hopes to make the Chautauqua this season the most attractive of any yet held.

Account 4th of July, Queen & Crescent Route will sell on July 2, 3, and 4, round trip tickets to all points on these lines, and in addition thereto, will sell tickets to all points in territory south of the Ohio and Potomac Rivers, and east of the Mississippi River, at greatly reduced rates; final limit July 7, 1900.

Do not miss the opportunity to celebrate the 4th by visiting some of your friends, etc.

Boy's Combination Suit

\$3.95

Made of strictly all Wool

fancy Cassimeres—regular

\$5.00 garments! Will

wear like iron. The

patterns are new and

not by and made

up by 1000's

of the best

tailors.

State age of

boy, whether

small or large for

age; size of cap

desired, and enclose us

\$3.95, and we will ship

you the best value you

ever saw in a boy's suit;

or, if preferred, we will

send it to your nearest

Express Office, C. O. D.,

with privilege of exami-

nation and trying on, and

if not instantly impressed

by its appearance, fit and

make up, return it at our

expense.

Our Handsomely Illustrated Spring and

Summer Catalogue, with samples of this and many

other boys' and girls' garments, free, upon application.

O. H. PERRY & CO.,

Richmond, Virginia.

B. Y. P. U. Department.

BY W. P. PRICE.

Remember to take a certificate from your Union with you to Cincinnati, for you will need it.

The Sacred Literature Course of study for the coming year will embrace the life and teachings of our Lord. The course will include twenty five lessons, prepared by our own Prof. Stiller, of the Crozer Theological Seminary, and should be taken by every Baptist in the land. Let's all take them, and call attention to them. Let our pastors call attention to them from the pulpit, and when in the homes of the people. In the Sunday School, we are going over this same ground now, and this will be but a grand review, if we will make it so. Of course it will take work, but who are we that we are afraid of hard work? Where one man dies of overwork, two succumb to other things.

The "Transportation Leader" has been very anxious to serve all those who are going to Cincinnati. He has gotten railroad rates, found several convenient points where delegates might congregate en route, and would have secured headquarters in the city, but the absence of names, who knew for a certainty that they would go, prevented that. But he is now at his row's end. Yonder is Cincinnati; here are two magnificent railroads bidding for your patronage—the Illinois Central and the Great Southern, choose which one of these you will have to serve you, and you will be well served.

Let many of our young people attend the State Convention at Jackson. Of course, we young preachers will go, but let others than preachers go. There are many fine laymen, lawyers, doctors, farmers, merchants, school teachers, and young business men and women not a few, who could be of help, and who could be greatly helped by attending our State conventions. Let's try to have a great turn out of all these at Jackson. You attend teacher's meetings, lodges, political meetings, and many other meetings—that you ought to do, and not leave this undone. The Lord has need of you in these religious gatherings, and you have need of Him and His also, therefore begin now to arrange to be at Jackson, July 6th.

We must have a strong, vigorous report on B. Y. P. U. work,

at some opportune time at the convention. Our time could not be better spent for, say, *two hours*, anyway. If we can induce our people to read the Bible, and study it, read missionary literature, and take a lively interest in all church work, then you have done something that will count in the coming years—and this is just what the effort now put forth among the young people is designed to accomplish. Of course, it will take more than a day to do the work in—and this is why we ought to give a good deal of our time to the consideration of the subject.

It is just about as easy to have a sorry B. Y. P. U. as it is to have a sorry Sunday School, and we are not wanting in men nor women, who know all about how to have the sorry Sunday School—well, the same persons can be used in B. Y. P. U. work; so we have plenty of material to begin work now. To have a good B. Y. P. U. does not require any more work than it does to have a good Sunday School, and we are not without plenty of men and women who know how to run a first-class Sunday School even so, likewise, we have plenty of material out of which to run a first-rate B. Y. P. U.

If we would take hold of it like we meant business, as we do, Oh! how easily it would move off, and how rich the returns for the effort of our hands would be.

The Prayer-meeting topic for July 1st, is a timely one: "How to Save the Nation." Surely, in the light of the events now happening, we need to come to God and ask for wisdom in all the affairs of the nations of the earth. It looks as though we have fallen upon evil times, such times as God alone is able to lead us through safely, to the glory of His great name. Let us look to Him for His blessing and guidance.

CRYSTAL SPRINGS.

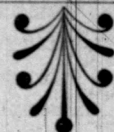
The meeting of the B. Y. P. U. held yesterday afternoon, was one of the best ever known since our organization. There were sixty in attendance and deep interest prevailed.

Miss Alice Hundley led the devotional meeting. Topic: Mexico and Brazil. Bro. Hobbs gave us a very interesting talk on the subject. Some very excellent papers were read by Misses Maggie Bennett, Ethel Mathis and Dora Bennett, also a recitation by Miss Victoria Palmer.

Our Union is growing in number and interest. Pray for us that we may continue to do so. Let us hear from the other Unions.

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